CHRISTMAS ISSUE

The Commonweal

December 24, 1948

Canada's New Prime Minister

Murray G. Ballantyne

FARMS AND MACHINES

Walter J. Marx

EPITHETS FOR OUR LADY

Alastair W. R. Miller

VOLUME XLIX 15c NUMBER 11

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Two Deadlines

Up and until **noon on Christmas Eve** The Commonweal will send out gift notifications Special Delivery in order to arrive on time. Then the special reduced rates in force during the Christmas Season extend to readers of The Commonweal so good an opportunity for making the most of bargain rates that they will remain available for all subscription orders mailed before **midnight Jan. 15, 1949.** And they may be utilized on subscribers' own renewals when sent in conjunction with Christmas gifts. These reduced rates are as follows:

2 Subscriptions for $11.50 **3 Subscriptions: $15**

4 or more Subscriptions: $4.50 each

In the United States, Canada & Latin America
Other countries $1.00 a year additional

Last minute Christmas gifts and those desired to be entered before the first of the year may be telephoned (Murray Hill 3-9685) or telegraphed collect! Give a wealth of good reading this Christmas and for 1949 by ordering subscriptions to The Commonweal; we will send out handsome gift notifications inscribed with your name.

THE COMMONWEAL, 386 Fourth Ave., New York 16, N. Y.

Enclosed is $———. Send The Commonweal for one year to:

NAME _____

STREET _____

CITY _____

NAME _____

STREET _____

CITY _____

NAME _____

STREET _____

CITY _____

MY NAME IS _____

ADDRESS _____

12/24

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The
COMMONWEAL

VOLUME XLIX December 24, 1948 NUMBER 11

THE WEEK 267
EPITHETS FOR OUR LADY (Verse) *Alastair W. R. Miller* 270
FARMS, MACHINES AND THE GOOD SOCIETY *Walter J. Marx* 271
CANADA'S NEW PRIME MINISTER *Murray G. Ballantyne* 274
COMMUNICATIONS 276
Christian Industrialism?
AS OTHERS SEE IT 279
CATHOLIC INTERNATIONAL NEWS 280
THE STAGE *Kappo Phelan* 281
THE SCREEN *Philip T. Hartung* 281
BOOKS 282
The Man Who Invented Sin—The Limits of Art—A Short History of Chinese Philosophy—The Fall of Mussolini—World Book Encyclopedia—Brittanica Junior—Book of Knowledge Annual—The Hearth and Eagle

THE COMMONWEAL *is indexed in the Reader's Guide, Catholic Periodical Index and Catholic Bookman Founded by the Calvert Associates, Inc., in 1924 with Michael Williams as President and Editor.*

Published weekly and copyrighted 1948 in the U.S.A. by The Commonweal Publishing Co., Inc., 386 Fourth Avenue, New York 16, N. Y. MUrray Hill 3-9685. Entered as second-class matter February 9, 1934, at the Post Office at New York, N. Y., under the Act of March 3, 1879. U. S. and Canada $7 a year. Foreign $8. Single copies 15c.

EDWARD S. SKILLIN, *Editor*
PHILIP BURNHAM, *Executive Editor*
EDWARD F. MEAGHER, *Assistant Editor*
Associate Editors:
John C. Cort, Anne Fremantle, Gregory Smith
Kappo Phelan, *Theater;* Philip T. Hartung, *Cinema*
Advertising Manager
John Brubaker

Christmas Eve

THINGS are ready. The last streamer of silver foil has been thrown over a branch of the star-tipped tree. The crêche, with its rudely carved figures of a peasant type, has been once again brought out from its wrappings and set in a place of honor. Wreaths of holly hang in the windows and over the front door as a token of welcome. The presents so strenuously accumulated and painstakingly wrapped and tagged lie in a neat formation under the tree, and a final test of the strings of colored lights confirms that for the moment all the bulbs are sound. On the mantel above the living room fireplace the Christmas greeting cards of friends stand ranged in line—happily few of them surprises. The stockings themselves, dangling over the open hearth, are now stuffed to the brim with oranges, apples and nick-nacks from the five-and-ten. Upstairs the children, who in the morning will be waking the entire household before the sun rises in the East, occasionally toss or moan in their light sleep, keyed up as they are in their own realm of expectation. . . .

How is it that year after year an aura of good feeling spreads through the neighborhood if not throughout the wide world during the Christmas Season? The mood is unmistakable whatever the state of our world. Everyone has his personal anxieties and today even in our own unharried land the hills and the valleys and the crooked ways still abound, unregenerate. And if our gaze sweeps wider we see great nations in travail, peoples ground down in fear and unrelieved poverty, a torn world where there is no peace.

Yet tomorrow we will lift up our hearts in the unshakable realization that God has not abandoned the world but has sent His Divine Son to dwell among us, to abide with us always, to share our burdens and pains, to redeem us. This is the tremendous mystery of Christmas.

The work of the Redemption involves the greatest suffering as Christ journeys from His earthly throne of the lowly manger to the "sign of contradiction," the hard throne of the Cross. But at Christmas all that and our own personal anxieties are forgotten in the welling up of great joy that the Redeemer is born into the world. We rejoice with the angel who brought the shepherds round Bethlehem the "tidings of great joy that this day is born to us a Savior, Who is Christ the Lord."

Lesson in Civics

IN HIS first post-victory press conference, President Truman, replying to a question as to who re-elected him, gave the credit partly to labor, and partly to farmers. For, since the New Deal began, the farms and the farmers have been fattening on federal bounty. Corn ploughed in and milk poured out, have now, thanks to war and Washington, resolved themselves into an ever-increasing price per pig. But now, without even waiting for the inauguration, it is the cities who are all lined up, tin-cups clutched. Five hundred representative mayors, led by Mayor George W. Welsh of Grand Rapids, Michigan, by Mayor O'Dwyer of New York, David Lawrence of Pittsburgh, and Thomas Farrell, chairman of the New York City housing authority, met in Washington, in conference, and decided that it was time the 9,500 member strong organization, comprising 44 state leagues of municipalities, should act on a national scale, instead of only on a state legislative level. The AMA (unfortunately, to most people, the initials suggest the American Medical Association) is to be to municipalities what the NAM is to manufacturers. And they aren't afraid of lobbying, are indeed prepared to register as lobbyists, nor are they scared of being labeled a pressure group.

The delegation representing the United States Conference of Mayors had five major recommendations to lay before the President and Congress. The first was to press for 800,000 public housing

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

units within the next five years, at a ceiling cost-per-room of $2,600. Next, an increase of $1,400 on the present mortgage limit of $8,100 per unit to be rented. Steady and nation-wide rent controls, to apply also to hotel rooms; more federal aid for schools, "since lack of adequate school buildings is seriously hampering the education of children." And, lastly, 50% instead of the proposed 25% of the proposed Federal Road Fund to be earmarked for urban areas.

Welcoming the group, the President, aware how vitally national security depends on municipal support, was chiefly concerned with the group's major problem: city financing. Many cities, owing to inflation, are in the red. In many others, the only reason for their solvency is the minimally low wages they give their firemen, police, and other city officials. So far, except for periods such as the worst years of the depression the cities have generally been independent of federal aid. Now, in a back-to-Diocletian mood, the cities are coming to cash in on the Administration. If corn and hogs can be state subsidized, then why not drains and driveways? The AMA represents some 60 million people, and over all the USA, the majority of people live in cities of 10,000 and over. These cities, too, are responsible for the most of America's children: for their safety, health, education.

Yet the AMA, seeking broader taxing powers for the cities, as well as a "complete overhaul of the federal-state-city tax relation" may do well to ask what it is getting when and if it takes cash for its freedom. Man is a regional animal, and the continuing increasing concentration of power at the top, makes for puppetry at the bottom. If it is difficult to see why federal red tape is more to be feared than municipal, the answer is that one's own red tape is generally preferable to remote-control pink icing, and that there is an old proverb about fearing Greeks even while extracting gifts from them. . . .

Happy Days Are Here Again!

CALL it do-nothing if you will, but one thing the Republican 80th Congress *did* was to plan a thumping big inauguration for the anticipated GOP President: "the biggest damn inaugural in modern times" was what Republican Committee Chairman Senator "Curly" Brooks of Illinois had announced. Under his direction, the Committee contracted for an $80,000 grandstand to accommodate 12,000 invited guests; with due respect to Mr. Brooks, who won't be around Washington anymore himself, the Democrats now refer to this structure as "the Curly Brooks Memorial Stadium."

But the Truman inauguration will be no memorial affair: having literally stolen the show, the President called on Melvin D. Hildreth, an attorney for 25 years with Ringling Brothers Circus, to stage a blow-out that will be a "real people's inauguration." So Mr. Hildreth has a little something lined up for inauguration week (on about $200,000 put up by Washington business promoters): fireworks galore—one stunt calls for a quarter of a mile of red rockets bursting in air to the tune of "The Star Spangled Banner"; a concert in the Armory with "the greatest assemblage of talent ever seen at one place" (full symphony right on down); a gigantic parade of floats and bands complete with "the one and only" steam calliope in the country; fancy balls and dances all over town; and of course, the greatest crowd ever to attend one of these jamborees will swarm over the circus grounds at one time or another during this week-long Washington version of the greatest show on earth.

Segregation

THE Raleigh *News and Observer* has recently observed, without committing its own opinion, that "The South still holds its ancient faith in the 'separate but equal' doctrine." Of race relationships, that is, of course, between Negroes and Whites. "But fair-minded Southerners in increasing number recognize that Southern honor depends upon fulfillment of the South's own promise." The "South" wants separation, or segregation. Reporters expect an effort to carry out civil rights plans and programs within that framework. Southern leaders are taking new initiative. The governors and educators of fourteen southern states have recently met and adopted the first interstate, regional education program to be tried in the country. The fourteen state legislatures are expected to support the plan with appropriations, and then the federal government is expected to help, especially by means of scholarships to students in colleges and graduate schools. The stress is on professional education for Negroes who could be lawyers, doctors, etc. The design is to create really good educational opportunities for Negroes, but still segregated.

Certainly it is honorable for Southerners—and Northerners, and all—to expend themselves and their money upon education and other social advancement for Negroes. But the "separate and equal" theory is, in our view, terribly wrong. In the first place, it never *is* "equal." The smaller and poorer and weaker separated group is working, as it were, against social gravity, with the nature of things opposing genuine and continuing equality. The very fact of being a smaller and less powerful group limits the opportunity relative to the opportunity within the bigger and more puissant community. The greater power must make a continuing effort at altruism—or condescension—which is not a normal historical expectation, and which is the opposite of historical ex-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

perience. More conclusively, however, "separate" or "segregated" appears to us against the nature of man and a contradiction to Christianity.

A solid case history is currently available: "Segregation in Washington," a report of the National Committee on Segregation in the Nation's Capitol. This report, covering a place neither southern nor northern, but national, warrants and will get fuller treatment than we can furnish right now. But several points fit in here too well. Segregation and prejudice in Washington have been growing over recent decades, worse and worse. There was less of it before the Civil War, less in 1900, and so onward. It is a live, and more and more lively issue—by no means one which tends "to work itself out" without anybody giving himself trouble about it.

"Ghettoes in the Capitol" are the key factor in the bitter compound of prejudice and segregation. "Under the banner of self-defense, the white community of Washington has been mobilized against the Negro. But the proportion of Negroes in the District of Columbia has declined from 33.6% in 1880 to 30% in 1947. If the suburbs are considered, the decline has been even greater. . . . In the entire metropolitan area, the proportion of Negroes is no more than 24%, and slightly less than it was in 1930." Since 1930, "over half the Negro increase occurred inside a radius of 2¼ miles of the business district. But almost all the white increase occurred in the outer zones. . . . These figures explain the myth of a Negro invasion. The tension is caused by compression (of Negroes into the inner zone of ghetto), not expansion."

The restriction of Negroes to the over-crowded "Negro districts" is a positive policy, capitalized in a neat double way: Whites pay more for living in pure white areas, and Negroes more for pushing into the undersized negro areas. "Citizens Associations," originally neighborhood improvement societies, exert the immediate pressure. Behind and above is the Real Estate Board, with a "code of ethics" enforcing segregation. "Among the active members of the real estate board, and subscribing to its 'code of ethics', are twenty-five banks, insurance and title companies, and building and loan associations. . . . These groups hold a position of unchallenged leadership in the economic life of the community." Over the federal government, too, it plainly appears, in local social policy.

There is a No-Man's Land in Washington, a small fringe area, where poor Whites and poor Negroes are jammed together in a single slum. In that poor area, there is no segregation, and "no trouble reported." "The races trade together in the same drug stores, grocery stores, and neighborhood shops. In the middle block, white and colored children frequently play together. Occasionally one can see such signs of approval as a white mother turning a jumping rope for a couple of girls of both races, or a father joining in a ball game with a mixed group of boys." For, "it is not in the field of spontaneous human relationships that trouble occurs in Washington, but on a high policy level where the segregation of the Negro is planned as a matter of good business, and investments are made in the denial of his equal rights to own property. It is not the poor whites who set the pattern, but men of acknowledged culture and refinement, the leaders of the community."

The connection between this matter of segregation and Christmas appears obvious. Not long before Mary gave birth to the Savior in a stable out behind a hotel in Bethlehem—Whom the first outsiders to worship, the first rich and educated men, were the Magi, one of them always known to have been a Negro—Mary said: "My soul doth magnify the Lord. . . . He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart He hath put down the mighty from their seat and hath exalted the humble. He hath filled the hungry with good things: and the rich he hath sent empty away. . . . And my spirit hath rejoiced in God my Saviour."

Smile Before You Laugh

IN DECEMBER, a good time of the year for it, the first issue of a newsletter appeared, called *Good News Bulletin*. Naturally, at the beginning, such a paper must be semi-amateur, semi-commercial. The news reading public will have to be brought along slowly to take one hundred percent injections of happy information—and 100 percent good is the news which Robert B. Jung, the producer, aims to publish. Mr. Jung, a correspondent for European papers, has both an international background and a wife. She evidently thought his calling a gloomy one, with all the "dirty" things in public affairs to keep on reporting. So Mr. Jung determined to prove the existence of "pleasant things, too." He has a Swiss collaborator who is "tired of the *Daily Wail*, the *Unlucky Star*, the *Scare Telegram*, and the *Terrible Times* . . . day after day." We view the project optimistically: luck to them. We can see their problems, and hope they overcome them. The first number, getting started, could really be called the *Not So Bad News Bulletin*: There are 50,000 Arabs living peacefully in Israel; ninety percent less juvenile delinquency in Baker, Ore., since parents have been jailed; the food and agriculture organization of the UN has gone forward as "hunger fighters take to the offensive"; one strike settled by Mr. Ching—and there is a genuinely practical war memorial, consisting of a scientific research center in the Pacific.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Epithets for Our Lady

a rendering of parts of a poem by
Rutebeuf, 13th century French trouvère

Ah, Mary, pity's Queen, in Whom sheer and shining godhead
Is wedded with our mortality: You are sky, earth, water
(According to how one looks at it),
Sky which gives light to the world, earth which gives substance,
Water which washes all the dirtiness away.
You are not first or second, You are simply shining and untouched.
You are the harbour of our hope, the matter of our eloquence,
The argument of our belief.
You are the rod of fragrant smoke sent upward from the desert.
You are the one landed lady considerate enough to give her tenants their due:
Therefore shall they always remember You,
Oh violet inviolate!

Ah, You are the residence, the apartment, the curtain, the bed, and the chair
Of the King of glory;
Yet certainly You had some reason to feel surprised
When You saw how three kings had come such a long journey
To give presents to Your Son.

And when it comes to shouting out for help
In times of tempest, when the sea is rough,
You are the one to shout to. You are the star of the sea,
You are the ship and the shore,
To be loved and to be served.
The sun is Your mantle; the moon
Being placed under Your feet
Is a plain token to us that even the moon
Is under Your feet.
You are the well, the fountain
Which shall prolong our life;
You are the firmament whose cheeks breathe sap
Into all the vegetables of the earth.
Oh, dawn which brings us the day!
Oh, pigeon whose affections do not moult!
You are the sovereign Queen
Clad in many colours;
You are the evening star—the best, the most cherished
Among us harassed professional entertainers.

And I ask You
(You who are the eagle, and the phoenix
Coaxing another childhood from the sun)
When You see how tired I am and ask me into Your castle
What will it matter to me if it is raining and blowing cold?

You are our hope, Lady, our hope and our awaiting.
Even if I spent my whole life coining phrases about You
There would always be more that was true, another multitude

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Of merited epithets.
Crystal of our vanity,
Sieve of our conscience,
Our hope and our awaiting,
Earth made fruitful without seed,
Candle of verity,
Our hope and our awaiting,
Homer of wisdom,
Aesop of humility,
River of providence,
Lily of virginity,
And rose
(since one has to make an end)
And rose of patience,
Our hope and our awaiting.

ALASTAIR W. R. MILLER.

Farms, Machines, and the Good Society

WALTER JOHN MARX

THE EXCUSE for the following comments is a book sent to me by the editors of THE COMMONWEAL: "Machines for the Farm, Ranch and Plantation," by Arthur W. Turner and E. J. Johnson, (McGraw-Hill, 793 pp., $6.00). Of its kind it is an excellent book, covering just about every machine known on the farm and beginning with such basic ideas as the wheel and the axle. However, in its attempt to be inclusive it has had to spread itself rather thin and no farmer would attempt to use the book as a guide in repairing and maintaining farm machinery or even in selecting such machinery, since the authors have been careful to discuss principles of selection without naming any manufacturers. The brief remarks on the maintenance of each machine cannot compare to the elaborate instructions which the manufacturer sends with each machine he sells. It seems obvious that this book is designed to be used as a textbook in high school classes in agriculture and it does make an excellent introduction to farm machinery in general.

Apart from a brief preface and introduction the book is completely informative and technical. The authors are not concerned with the philosophical and sociological problems connected with the rise in the use of the machine on American farms. In their opening pages they point with pride to the great achievement of the machine in making possible the greatest production in history at a time when there were fewer farmers on the land than ever before. And no one can say that they are in error. More and bigger machines do mean fewer people on the land, bigger crops for the time being at least, although one hates to think of what some of these machines and the type of agriculture essential when they are used mean for the preservation of our soil heritage, and more eager hands trying to make a living in the city. This whole development has worried some of us for a long time. Some may recall my chapter on farm mechanization in my book, "Mechanization and Culture." Professor Horace Hamilton before the war published various studies on the subject showing the devastating social effects of farm mechanization in certain areas of the nation. On the other hand, C. Hartley Grattan, from time to time has insisted in widely publicized magazine articles that what we need most is to get more people off the land since so much of our agriculture is inefficient, aim for larger farms operated on a commercial basis, and provide jobs for the displaced farmers by a proliferation of the service trades.

There is another point of view recently discussed with considerable heat in THE COMMONWEAL, the relationship of farm mechanization to the whole problem of industrialism. Without leaping into the controversy at this time it is obvious that the problem presented by farm mechanization would be solved in drastic fashion by friends of mine such as Elbert Sisson and Dave Hennessy who in coming out so strongly against industrialism must of course give up some of the more impressive products of that economic system. In fact, Bert is now complaining to us that after his letters in COMMONWEAL his friends expect him to abandon the car he has to use to commute to his rural establishment. Dave really gets along without the products of industrialism to a remarkable extent. Most of us who oppose industrialism lack either the consistency which would lead us to renounce its products or strive to find some logical base which would allow us to change the economic system without depriving ourselves of such things as automobiles, tractors, typewriters, etc. John Cort has ably presented the arguments of those defending this approach. I think my own point of view has already been expressed in my two books on industrialism. I do not believe all men have the capacity for independence and many will always prefer a factory job to the sometimes fearful responsibility of planning three and four years ahead as one must do on the land. Then there are the less intelligent who make up a large part of our population who will always enjoy working in factories. Why should we force responsibility upon them and lead to frustration and breakdown upon the land when they can lead useful lives in the cities? About all one can do is to show clearly the sort of life that is possible on the land and encourage those workers to desert the factory who are unhappy in its environment. The Ludlow approach would lead to anarchy, riot and revolution no matter how much pacifism he preaches. Surely the lessons of history make this clear. But as I said above, it is not my intention

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

here really to take an active part in the controversy. I probably stand somewhere in between Mr. Cort and my agrarian friends.

My purpose now is simply to discuss some of the technical and economic problems presented by the tremendous growth in farm machinery before, during and after the war. It is true that one cannot rest entirely upon a technical foundation in a discussion of this sort. There must be some underlying assumptions. One I make is that the value of the machine to society cannot be based solely on its product, upon its improvement over some other method of production. Another assumption is that the economic and social health of the nation takes precedence over machine efficiency.

For example, certain machines necessarily mean the creation of a distinct type of society which to democratic Americans may be quite undesirable as a social goal. I am thinking of those expensive machines which require thousands of acres for their economic use, requiring the centralization of ownership and the use at harvest time of thousands of temporary farm hands who must be cheaply paid and discarded once the harvest is in. No one can argue that it is socially healthy to have a large nomadic population attempting to follow the harvests season after season. Such machines also lead to one-crop type of farming which we know destroys the land. I have shown before that large-scale agriculture of California is successful only because the operators are able to evade the cost of supporting their field hands between harvests.

*

If one assumes that the family farm is the unit we should aim for in order to build up a healthy country it would be necessary to discard many of the larger and more specialized machines, say those machines which even a cooperative formed by several families would find it uneconomic to purchase. An excellent example of the pitfall of the specialized machine is shown by the present situation in New Jersey where there are a large number of family farms operating on a highly commercial basis. Thanks to the war and the government support of potato prices, New Jersey farmers have increased their potato production and have purchased large quantities of potato planting and digging equipment, belt assemblies and washing apparatus, etc. The New Jersey agricultural chief recently made a gloomy forecast to the effect that as soon as potato prices dropped slightly it would not be economic to grow potato crops anywhere near as large as hitherto in New Jersey and the farmers' investments in potato machinery might force some of them to the wall.

I, along with many others including Monsignor Ligutti and the National Catholic Rural Life Conference, believe that the family farm is the unit we should aim for. Our vast extension apparatus, our agricultural research facilities and our agricultural colleges should be devising ways and means to strengthen this family farm rather than continue their work with too often major emphasis on the large commercial farm. Catholic parishes in rural areas could do a great deal too to help the family farm and impress upon the farmer the important rôle he plays in a free society.

Now, disregarding the larger question of the relationship of farm mechanization to industrialism, one useful area of research is in the field of farm machinery for the family farm. Salesmen from agricultural equipment companies are not the best source to go to for information regarding the optimum size and quantity of farm machinery the average family farm should have. Some of the readers of THE COMMONWEAL may recall from my articles on Alaska of almost two years ago that even the homestead type of farming now demands, in the opinion of the government experts, a very considerable investment in machinery. Farmers homesteading in Alaska are advised to have a $5,000 cash reserve, a ton and a half farm truck, a good-sized tractor with the accessories, a potato planter, etc. It is clear, from the farms I have seen in this area and from what I have read about other farms, that many family farms of today have been oversold on machines. A neighbor of mine with only 220 acres, for example, recently purchased a gadget for helping him with his haying at a cost of around three thousand dollars. It is difficult to get a medium-sized tractor with accessories for much under two thousand. And much of the machinery purchased can be used less than thirty days out of the year. The remainder of the time these machines must be carefully housed and maintained.

For the full-time farmer operating on largely a subsistence basis, along the lines suggested by Hightstone, there is still a great deal to be said for the horse. This is particularly true if there is much pasture land available. However, most of those who read this article will be persons like myself, strictly part-time farmers and for us a horse or especially a team is too expensive to maintain. There are a variety of small tractors on the market which seem ideally suited for such part-time farmers, tractors one-step removed above the garden walking variety. This fall I acquired a Standard Twin riding model, five-horse, from the Standard Engine Company of Minneapolis. It pulls a ten-inch plough and I used it to tear up an acre of eight-year-old heavy clay sod. It will do most of the work of a light or medium team of horses. Then there is a six-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

horse riding tractor called the "Mighty Mite," one made by Shaw called the "Du-All," the well-known International Harvester ten-horse "Cub" and a good many others. The investment even in these tractors is still high, too high for the man with only a single acre or two and the tractors are not adequate for the full-time farmer with more than ten acres although they are ideal for cultivation on any size farm.

The problem one must face is this: either you must turn your back completely upon the world and, in line with Hightstone's plan, go in for full-time subsistence farming or you must somehow acquire enough machinery to take the place of the old-time farm hands who worked for little more than their board and room. Even Hightstone recognizes the need for power and recommends a team of horses and a gasoline motor for pumping water. Just how much machinery is needed depends upon how intensively the land is used and the land area. Our research specialists should be able to devise rough tables of equipment necessary for various size farms say from ten to two hundred acres. The full-time farmer would have to begin with either a heavy team or a fairly heavy tractor with plow and harrow, mower, hay-rake and some sort of truck as a bare minimum. The part-time farmer can get by with a small tractor but should by all means have a mowing attachment, hay rake and at least a small tractor trailer. I built one recently and was able to haul the lumber from an old horse barn I tore down across my farm on sodden ground on which I could never have used my car. For heavy hauling of supplies and lumber for long distances I use an automobile two-wheel trailer that takes a one-ton load. It has been the single most useful piece of equipment on my place. Those planning small Catholic communities on the land sometimes forget to take into account the vital necessity of adequate machinery.

I do not have detailed figures to present but I know from casual observation that many family farms simply will not support the machines necessary for their economic operation. Since we do not wish to accept Mr. Grattan's solution of kicking the people off the land it is essential that we devise some means of enabling these people to obtain the use of these machines and the ideal way would seem to be some sort of a cooperative arrangement, particularly in a tightly-knit community of family farms. Each family could have its own lighter equipment with the larger machinery, the grist-mill, other processing machinery, etc., owned cooperatively. Of course, in deciding just how much machinery a family-farm can support economically one runs into intangible factors incomprehensible to most economists. If a man makes a living which satisfies him with a few acres and a mule I am not sure how far we should go in selling him a fuller life that may not necessarily mean a happier one. Keeping up payments on farm machinery has taken years off the lives of a good many farmers. Then too, once the machinery habit has started it is hard to stop. The average farmer likes to get a new machine once the bug has bitten him. Few small businesses could operate with the bulk of their capital tied up in housed equipment ten or eleven months of the year, yet farmers attempt to do so. It is not unusual or let us say, too unusual, for a tenant on the Eastern Shore of Maryland to have twenty-five thousand dollars tied up in equipment. It is doubtful if by ordinary banking standards this is economic.

*

Unfortunately, the main trend in farm machinery has been in the development of machines for larger areas and for specialized crops. This is one of those occasions when national policy would seem to call for considerable pressure to be placed upon the farm equipment people to persuade them to concentrate also on the smaller machines which will make the family farm a more attractive place and one demanding less drudgery from the members of the family. And by smaller machines I do not mean gadgets such as home pasteurizers and elaborate mixing machines and churns. I recall the experience of friends of mine who bought a fancy electric churn that took longer to assemble and then dismantle and clean than it did to make the butter in a hand churn, or the mixer with seventy-five pieces, half of which served a purpose not made clear from the instructions. The production of small machines should fit well into plans for a decentralized equipment industry with branches in rural areas giving employment to farm people perhaps on a part-time basis or to those who leave the farm for one reason or another. Small factories could be cooperatively owned and most of the evils of industrialism could be avoided in their operation.

The whole problem of family farms and machines is allied to the education of the family farmer. The New Jersey poultry farmer or potato grower is really a petty industrialist even though he operates a "family" farm. He is squeezed by the same forces that affect the seller of any other specialized single article. Louis Bromfield has criticized sharply the old-fashioned "general" farm which provided all of its own needs before making a cash crop in favor of a complementary type of farm going in for some specialization and depending on one's neighbors for other products. Again, a rural community could easily arrange to follow some such complementary plan provided that each family did not become too abjectly dependent upon others for too many of its necessities. For example, I think

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

every farm family, no matter what its cash crop, should have one or two milk cows, chickens for meat and eggs sufficient for the family, a pig or two and a small vegetable garden. And instead of a single cash crop there should be several so that a crop failure would not mean financial ruin. The great wheat, corn, cotton and beet farms of the nation account for a large portion of the more complicated and expensive machinery now being produced and yet such specialized production is not suited to the family farm. The present shortage of farm equipment might disappear if a greater portion of machinery production were withdrawn from the big farm market. There would be a decline in the food total produced in the nation but the decline in itself might bring forceful attention to the industrial farm with its social abuses and soil-mining practices so that in the long run the country might benefit.

Certainly, if a little ingenuity and a small investment in farm machines makes life on the farm more attractive, especially to growing boys and girls, then a sensible mechanization of the family farm should be encouraged. If farm machines are made under un-Christian conditions by proletarianized labor, then let's follow John Cort's ideas in trying to remedy the situation on a pragmatic basis without losing sight of the eventual goal of a cooperative or guild-type ownership of the industry. But the way to a Christian order is not by destroying the factory that makes possible my part-time farming and relieves my wife of some of the drudgery inevitable in caring for five small children. I cannot support a mule and I am not yet ready to harness my wife and older children to the plough.

Canada's New Prime Minister

Murray G. Ballantyne

IN THE eighty-one years of its legal existence, the Dominion of Canada has had but eleven Prime Ministers—of whom three ruled the country for no less than 56 years. Canada may be, as one of these men said, "the most difficult country in the world to govern"; but she rewards with constancy and devotion those who know how to manage her. That is why Canadians are now scanning with such interest their new and twelfth Prime Minister, the Rt. Hon. Louis Stephen St. Laurent, who takes office at a crucial moment in world unity and Canadian-American relations.

Politics has been defined as the science of discovering what should be done, and the art of getting it done. The latter faculty demands the intuitive perception of possibilities and their delivery into actuality. The politician resembles the accoucheur rather than the progenitor. His work is to deliver rather than to originate.

This is particularly true of Canada, for the country's population is so diverse and so dissimilar that any government idea, any program from the top, is apt to divide rather than to unite. For Canada not only has all the geographical sectionalism so familiar to Americans; but also a profound linguistic and cultural duality arising from its basic division into French-speaking and English-speaking citizens. The United States is dedicated to the ideal of the melting-pot, but Canada to the shot-silk experiment of a bi-lingual, bi-cultural state; to unison, not to merger. Just as the driver of a balky, unbroken team of horses must exercise endless patience and firm gentleness, must even at times go the long way round or postpone his goal, so must the Prime Minister of Canada ever keep before him the basic need of national unity—even if it means doing seemingly nothing.

It is to this driver's seat that Mr. St. Laurent has just succeeded, taking over from a man who had been Prime Minister for twenty-one of the last twenty-seven years. At a critical moment in world history, and at a time when Canada has a vital part to play in international understanding and defensive re-armament, a new leader has taken over a very tough job.

Who is this man who assumes such serious responsibilities in his sixty-seventh year? By the book, he would seem to be ideally suited for his exacting task, for he is sprung from both of Canada's two great groups: his father being a French-Canadian and his mother an Irish-Canadian.

Born in a small town in Quebec's Eastern Townships, which lie just north of New Hampshire, Louis St. Laurent received the usual education of a clever French-Canadian boy from a middle-class home, attending one of those small but often excellent "collèges classiques" which are so typical of French Canada, and later going on to famous and ancient Laval University in the City of Quebec.

Admitted to the bar in 1905, Mr. St. Laurent began a legal career which led him without interruption to the very top of the profession. Never having been active in politics, wrapped in his pro-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fession and at the height of his great earning power, happily married and devoted to his five children, the last thing Mr. St. Laurent wanted in 1941 was public office. But before the year was ended he had become Minister of Justice, to succeed the late Ernest Lapointe—Prime Minister King's former right-hand man in the Province of Quebec.

★

To understand this sudden and unexpected change it is necessary to know something of Canada's political background and of the internal crisis which was then threatening her as the second World War entered its most sombre period.

Compared to the French-speaking Canadians, all other residents of the country are but newcomers. For there has been no French immigration since 1763, and little for long before that, so that every one of Canada's 3,000,000 French-Canadians can trace his ancestry back two, and, in many cases, three centuries. Deprived of all contact with their Mother Country after the Seven Years War, isolated in one corner of a continent swarming with Anglo-Saxons, and faced with a grim struggle for national survival, the French-Canadian is by far the most "American" of all residents of this hemisphere and possessed of a double drive toward isolationism and self-containment. All the geographical and sociological factors behind Middle-Western isolationism in the United States are at work also upon French-speaking Canadians. But in the latter case it is intensified by lack of any sense of identification with the government of the country. Even under the French régime, government was something remote and imposed with little or no local self-expression. With the conquest, government became not only remote but alien as well. Deep in the sub-conscious of every French-Canadian is the concept of the government as "other," they have an innate "we-they" attitude toward authority. Not even the development of full democracy has altered this basic bias.

Moreover, like all minorities faced with the ever-present danger of absorption, the French-speaking Canadians are prone to suspicion and see all relationships in terms of the old saw about "le pot de fer et le pot de terre." In fairness, it must be admitted that history has given them considerable reason to be suspicious.

Compound all this together, and it is easy enough to see why French-speaking and English-speaking reactions are very different. When Great Britain goes to war, the average Canadian of British descent doesn't stop to weigh the actual degree of menace to his own life. *His* motherland, *his* king, the centre of *his* empire, are in jeopardy. If the familiar and valuable fabric of the British Commonwealth and the British way of life is threatened, the menace strikes home at once to at least half of Canada's population. The framework of their existence is in danger.

It is quite otherwise with the French-speaking Canadian, whose loyalty to the Empire is at best strictly cerebral and not at all emotional. The French-Canadian is almost obsessively concerned exclusively with his own land. Europe means nothing to him, Canada everything; and he conceives Canada so much in his own terms that he but reluctantly accepts English-speaking Canadians as fellow-citizens and then only to the extent that they abandon imperial concepts.

Deeply perturbed by Canada's participation in the Boer War, the French-Canadians almost without exception have regarded both the world wars as "imperial" ventures which were little or no concern of Canada. The United States was slow in entering both, they argue, and most of the rest of this hemisphere never effectively entered at all. Why, then, they conclude, did Canada enter both immediately and all-out, unless her English-speaking citizens were thinking more of Great Britain than of their own land?

All this first came to the boil in the 1914-18 war, when the Canadian Government — faced with a critical military situation—felt obliged to impose conscription. To the French-Canadian this meant that the majority, simply because it was a majority, was going to force the minority to a slave military service for a cause it did not consider its own. Because they were helpless, they were to be made to fight another man's battles. The fury of their reaction was made worse by inept handling, and the result was a division of public opinion and a blow to national unity whose effects were still apparent twenty years later.

When, therefore, the Government of Mackenzie King saw the need—or at least the possible political necessity—for conscription looming in the second World War, the Prime Minister's first thought was to find an able lieutenant of outstanding reputation who would enter his cabinet, advise him concerning the viewpoint of Quebec, and interpret both factual necessities and government policy to French-Canadians. It was to Mr. St. Laurent that he turned, and he won Mr. St. Laurent's consent with the only argument that could have been effective—an appeal to national duty. Whereupon Mr. St. Laurent was elected from Quebec City constituency, and, despite the later reluctant and forced resort to a small measure of conscription, re-elected with the largest majority in its history.

It is this same appeal to duty which has now persuaded the man to stay in politics against his inclinations and his financial interests, for it has been put to him that he alone can hold the party, and—as Liberals naturally see it—the country

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

together by retaining Quebec support without alienating the rest of the land.

Once again the key question in Canadian politics is the degree of participation in the threatening third war, in which Canada may well play the part of a Belgium.

Although the circumstances have changed, the basic French-speaking attitude has not changed. There are those who think that the Catholic French-Canadians might participate more eagerly in a war in which the enemy was Communist Russia; and there are those who think that there would be less tendency for French-Canadians to suspect motives in a war in which the United States rather than Great Britain was the chief protagonist. Both opinions are mistaken.

The French-speaking Canadians are too realistic to think that a war against Russia, unless purely defensive, could achieve any results commensurate with the cost, and they are too Christian to think that it could be a crusade. They know in their bones that the real threat of Communism is spiritual rather than material, and that a false ideology cannot be defeated by bayonets or bombs.

Nor has their innate sense of suspicion been much abated by the fact that it is now the USA that takes the lead in international affairs. For the French-Canadians know that the imperialist spirit can reside in many lands under many disguises, and they fear also the irresponsibility of fatalism or fatigue. In this their sentiments are shared by quite a few English-speaking Canadians.

*

Despite the French-Canadians' intense dislike of abandoning neutrality, it is Mr. St. Laurent's thesis that Canada cannot help being involved in any future war between America and Russia. Her geographical position, her industrial capacity, her raw materials and her sympathies, all make it extremely unlikely that she could remain neutral.

Because he is something of an "enfant terrible" in politics, accustomed to giving straight answers to all questions, and without either understanding or desire for the tergiversations that have saved many a politician in a tight spot, Mr. St. Laurent has taken no pains to disguise his belief.

He is no warmonger. "We do not believe," he said publicly not so long ago, "in the blasphemy that a third world war is inevitable. No war is inevitable. We shall do our best to diminish the possibilities of a war breaking out." But he has clearly stated that Canada couldn't stay out of such a war even if 11,999,999 of her inhabitants were opposed to it and only one favored it. Moreover he has refused to give a pledge that conscription would never be used in the event of such a clash. His admirers call this magnificent and refreshing courage and candor. His opponents (he has no enemies) call it suicidal naïvete in public affairs.

Certainly there can be no doubt that Mr. St. Laurent has all the courage of his convictions. The three Prime Ministers who governed Canada for 56 years exercised enormous patience, wrapped all dichotomies in soothing verbiage, and never sought to anticipate or force public opinion. But Mr. St. Laurent is not only telling French and English Canadians alike that they can't stay out of a third war and that they can't avoid conscription, but he is even trying to lead them with effective unity into accepting the revolutionary idea of an Atlantic military alliance—an idea for which he as much as any man may take credit.

"Victory in war," he once said, "has to be won by a judicious mixture of caution with a willingness to run calculated risks for great objectives. Victory *over* war can be won only by a similar willingness on the part of free nations." It is this willingness that he is now asking of his fellow Canadians.

Clearly Mr. St. Laurent is qualified in the science of seeing what should be done. The question that will remain unanswered until the next general election is whether he is also skilled in the art of getting it done. Convinced that the gravity of the situation will permit neither ambiguity nor delay, and using frankness and the direct approach where his successful predecessors would have used vagueness and delay, Mr. St. Laurent is trying to make his fellow-citizens of both tongues unite and unite now for decisive and responsible action to risk war in order to prevent it.

In this task he would be helped if Canadian suspicions and susceptibilities—which are admittedly acute—were not fed by any incident that might give grounds to suspect that American foreign policy contained reactionary elements or latent materialism, or reason to fear that the theory of preventive war had any advocates, or cause to worry lest hysteria or trigger-happy bellicosity provoke a holocaust.

Communications

CHRISTIAN INDUSTRIALISM?

New York, N. Y.

TO the Editors: Apropos the controversy about the possibility of creating a Christian industrialism: First of all, that the fact of what the *Catholic Worker* (from the time Peter Maurin and Dorothy Day first launched the program until the present moment) has consistently advocated and worked for is a personalist decentralized society with an agrarian cast to it. This is indeed quite different from the manner in which John Cort has pretended to describe the movement, as having

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

an exclusively agrarian program and a romantic one at that. It too is far from the mark of those who, professing to follow Belloc, would have us return not only to the spirit of the Middle Ages but to a practical organization of society on such a basis—complete with the ghettoes and the rest.

About rural-lifers being peculiarly bound to the cities, it does seem to me that Christianizers of industry in this country are just as bound to their desks and typewriters. I wouldn't have made this point but John left himself open to that one. Certainly Father Perrin, who is now working in a factory in Paris, is beginning to question not only the manner in which control of industry is organized but also the manner in which the workman must employ himself eight hours a day. . . .

Perhaps the following from the Perth *Record* will throw some light on the problem. It appears as an editorial in the September 20 issue, entitled "Proletarian Problem."

> "The 1948 Social Justice Statement, issued with the authority of the Hierarchy of the Catholic Church in Australia, is entitled 'Socialization,' and this most vital aspect of a swiftly changing social scene is singled out for lucid and thorough treatment. It is seen in its true perspective as a problem arising out of the proletarian society created and maintained by Industrial Capitalism. Now that there are so many indications that private capitalism is being transmuted into State capitalism, 'socialization' assumes enormous proportions as the chief instrument in that substitution of tyrannies. While Catholic social teaching does not oppose socialization as such when it devolves about some industry or service which cannot without national prejudice be left in the hands of individuals or corporations, it hedges this theoretical approval about with many qualifications, so that it must be a measure of last resort which is invoked when all other means of safeguarding the common good have been convincingly shown to be inadequate to meet the case. If this stringency is observed, socialization can never be used as a pretext for furthering sectional political interest.
>
> "However, granting that the maximum expansion of socialization admitted by Christian morality had been achieved, it would contribute nothing to the real core of the social problem—proletarianism. Indeed, by creating new departments of State, it would go far towards aggravating the dilemma of masses of economically dependent men in a servile conception of society. The Bishops' Statement faces up to this question in a most positive manner. It envisages the normal economic order as that in which the majority of men are working proprietors. Obviously, where the predominant number of men provide for themselves and their families by working their own property, society is more free and dignified in as much as the citizens develop according to their natures as men and the stability of the family (and hence of the nation) is best assured where this system prevails. Even where enterprises calling for larger capital or more expensive equipment cannot be undertaken by an individual or family, there is a vast amount which could be accomplished by a co-operative effort—which on the productive side anyhow has scarcely been attempted in this country.
>
> "Even in the most ideal arrangement, however, there will always be a certain proportion of wage-earners, for not all are able or willing to undertake the responsibilities that go with the ownership of even small productive property. The goal is to ensure of sufficient working proprietors that their number and social function lend a characteristic note to society. This is obviously the sane middle course between the extremes of Industrial Capitalism and Communism or Socialism. Anyone who imagines that the security men enjoy in government jobs is somehow a superior social status to that of men working for private employers, has not begun to understand the meaning of economic freedom. Nor is it utopian to envisage a drastic modification of the system of mass production once the technical wonders of science have been diverted to catering for the needs of the small manufacturer and farmer. If the restoration of personal ownership in productive property could be brought about, the vesting of further power in the central political power would not be the menace it is today; for what it represents basically is the entrenchment and perpetuation of proletarianism."

JACK ENGLISH,
Associate Editor,
The Catholic Worker.

New York, N. Y.

TO the Editors: When John Cort asks whether anyone present has worked on an assembly line, that is my cue. I have worked on a number of production lines. I prefer the latter term because it is broader, more accurately descriptive of modern manufacturing methods; the first production line was originated and developed in the great pork-packers' slaughterhouses in Cincinnati (see *Mechanization Takes Command,* by Siegfried Giedion); it was actually a dis-sembly line.

I have worked on production lines in canneries, a storage battery plant, the bindery of a weekly periodical founded A.D. 1728 by Benjamin Franklin, a radiator foundry, a grape juice plant, a brick yard, an apple-packing plant. Yes, I have worked on production lines. I have also worked as a coal-passer in the infernal bowels of a German express passenger liner, which was a production line in hell.

In the book mentioned above, Dr. Giedion has this to say about production lines:

> "In a Chicago packing house, hogs, hanging head downwards, moved uninterruptedly past a staunch Negro woman at the curve of the conveyor system. Her task was to stamp, with a rubber stamp, the carcasses examined by the inspectors. With a sweeping movement she smacked the rubber stamp on each skin.
>
> "Perhaps we start from false premises; but in an outside observer a strange feeling was aroused: a creature of the human race trained to do nothing else but, day after day, and eight hours each day, stamp thousand after thousand of carcasses in four places." (P. 124) and further:

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"The assembly line and scientific management can be put to work within quite opposite economic systems. Their implications, like those of mechanization as a whole, are not unilaterally tied to any one system. They reach into the depths of a basic human problem—labor—and the historical verdict will depend on how far one may expect the human being to become part of an automaton.

"Before these methods had come into being, the Reverend William Ellery Channing, one of the great New England preachers of the 1830s, formulated with finality the problem of the assembly line and of any purely mechanical use of man: 'I do not look on a human being as a machine, made to be kept in action by a foreign force, to accomplish an unvarying succession of motions, to do a fixed amount of work, and then to fall to pieces at death. . . .'" (Pages 126-7.)

From my own experience and observation, I am in complete agreement with the inescapable implications of the above statements. Contemplating the real nature of industrial production, the actual conditions under which men and women work in mines, mills and factories, and keeping in mind the frailties of human nature, I cannot see eye to eye with those who believe that it is possible to achieve a truly Christian way of life within the framework of the modern industrial system. It is true that certain improvements can be won here and there, but they are infinitesimal in relation to the whole picture. Industry will be decentralized to some extent, but on the whole it will continue to be concentrated in large units as long as mass production prevails. The workers will achieve some voice in management, but the reins (and the whips) will remain in the hands of ownership and management—and military authorities—as long as it lasts. Consider the vast industrial development that was accomplished for production of atomic bombs, and remember that only a handful of men among the many thousands who were involved knew anything about the end toward which their effort was being directed. Among those who were kept completely in the dark were the most highly educated, the most intelligent men of this and other nations. Who can hope to achieve a Christian society without first rejecting the whole ideology which exacts such blind obedience to the materialistic goals of mass production and of war (they are inseparable in the present constitution of society), with no consideration of the moral questions involved either desired or permitted?

John Cort asks whether the work on the cathedrals was un-Christian because most of the workmen worked on only a small part of the building. How ridiculous can you get, he asks, if you apply the Agrarian dogmas (*sic*) that rigidly? I have been wondering, since I read that amazing paragraph, just how ridiculous he can get. He must know that that is not an application of any Agrarian dogma (*sic*). No one, not even the most fervent advocate of Agrarian and handcraft ideas, has ever said or implied that a cathedral should be the work of one man. It remained for John Cort to think of that one. (Now that's *another* example of the sort of thing you shouldn't say.) Anyone who examines a cathedral with reasonably close scrutiny will discover that it was built and furnished by the co-operation of men of many crafts, but certainly by craftsmen. Never on an assembly—pardon—production line. And never by men who did not know what they were doing.

In the same paragraph we are told about the medieval shoemaker who "certainly did not make the nails that went into his shoes, or the hide either." No, he didn't make the nails that went into his shoes, for the simple reason that medieval shoemakers didn't have shoenails. They had wooden pegs, and you may be certain that they made plenty of them themselves. They had leather thongs to sew the shoes with, and they knew how to cut them from the hides which many of them tanned themselves. These things are basic to the very nature of craftsmanship. One extremely important point to keep in mind is that the true craftsman knows how to appraise and select the materials he needs which are produced by others. That, too, is a basic requirement which the craftsman will always insist upon. In exercising this prerogative he does truly make himself "responsible for the whole product." How great is the contrast between the craftsman and the production line worker who knows little and cares less about the nature of the materials with which he works; too often does not even know, in fact, what he is making!

Co-operate with a system which "Glorifies materials, degrades men?" No, John.

DAVID MASON,
The Catholic Worker.

Raglan, South Wales.

TO the Editors: I do not want to involve myself in the controversy about the possibility of a Christian industrialism; but I feel constrained to say that it seems to me that Mr. Cort's strictures on Eric Gill (in your issue of October 29) rest on a misunderstanding.

If I understood Gill aright, his answer to the question: "How can typewriters be produced cheaply and still not violate Christian values?" was simply, "It can't be done." This answer may be mistaken, but that is not my point here.

Gill used a typewriter because it is a very useful thing, and he lived in a society whose conditions are such that it is nearly, if not quite, impossible for many people to live without making use of typewriters and many other things which (he believed) can be produced only by inhuman (therefore unChristian) industrial methods.

But Gill was perfectly willing, nay, anxious, to do without typewriters and fountain pens, telephones and radio, refrigerators and rotary presses, and all the rest of it, if their production cheaply were inconsistent with a strictly Christian order. And for him the question was, not Mr. Cort's as above, but "How can people be brought to see the incompatibility of industrialism with Christianity, and the consequent ultimate necessity of *doing without* industrialism's products?"

Here I think Gill's answer eventually was again, "It can't be done—at any rate at the present stage of our religious and social development"; and that in his later

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

years he accepted the prospect of industrial production running its course into an historical future that we cannot foresee. (Cf., the attitude of Saint John Chrysostom to slavery).

What in his opinion—or in anybody else's—is the line of thought and action to be recommended, meanwhile, to those who share his views about these things, is again another matter. DONALD ATTWATER.

AS OTHERS SEE IT

Christmas Customs

ACCORDING to Father Aloysius Horn, whose study in the *Marianist* is featured in the *Catholic Mind* for December, the tradition of the Christmas tree goes back many centuries:

> We trace the origin of the Christmas tree back to the year 724. Winfrid, Apostle of the Germans, had returned to that country from Rome where he had been named "Boniface" by Pope Gregory II on account of the good work he had accomplished among the Germans. . . Saint Boniface chopped down the giant oak sacred to the pagan god Thor, and saved the eldest son of the chieftain Gundhar from being sacrificed to the god. All the assembled tribes were struck with awe at the deed of the Christian priest, which showed the pagan deity to be powerless.
>
> "Tell us then," spoke Gundhar, "what is the word that thou bringest to us from the Almighty?" "This is the word, and this is the counsel," answered Boniface. "Not a drop of blood shall fall tonight, for this is the Birth-night of the white Christ, Son of the All Father, and Savior of the world."
>
> Then pointing to the pine tree behind him he continued: "This little tree, a young child of the forest, shall be your holy tree tonight. It is the wood of peace, for your homes are built of fir. It is the sign of endless life, for its branches are ever green. See how it points toward heaven! Let this be called the tree of the Christ-Child; gather about it, not in the wild woods but in your homes; there it will shelter no deeds of blood, but loving gifts and rites of kindness."
>
> In joyous procession they carried the fir to Gundhar's house. . . This was the first Christmas tree.
>
> * * *
>
> While Saint Francis was still in the Eternal City he proposed to himself to celebrate the approaching Christmas at Greccio in a way to awaken the devotion of all in that vicinity. . . According to Thomas of Celano, Saint Francis gave the following instructions to Sir John [of Velita]: "If it so pleases you that we celebrate the present Feast of the Lord at Greccio, go quickly and prepare carefully the things I tell you. I wish to represent a reminder of the Infant who was born in Bethlehem, so that, as far as is possible, earthly eyes may look upon the inconveniences His very infancy necessitated, they may see how He was placed in His Crib, how He appeared . . . on the hay, with an ox and an ass standing there. . . .
>
> The populace [of Greccio] arrived and at this renewal of the Mystery they rejoiced with new joys. The woods resounded with voices and the rocks echoed the glad shouts. The Friars sang, rendering to God the praise that was due, and the entire night resounded with jubilation. The Saint of God stood before the Crib full of love and piety and overflowing with joy. Mass was celebrated above the Crib and the celebrant experienced new peace of soul.
>
> The Saint of God wore the vestments of a deacon —for he was a deacon—and with a loud voice he sang the Gospel . . . then he preached to the people who stood around and he uttered eloquent words about the Birth of the King in poverty in the little village of Bethlehem. . ."
>
> Although there had been types of the Crib used in the Christmas Mystery Plays long before Saint Francis was born, and although the Crib built by Saint Francis was in no way as complete as the Christmas Crib we know today, yet this celebration at Greccio in 1223 has had more influence on the present cultivation of the Christmas Crib in churches and homes than any other single factor. . .

China's Gifts

IN THE November issue of the *China Monthly,* published in New York, and with offices in Shanghai and Nanking, King-Chau Mui writes:

> When one thinks of the inventions credited to the Chinese, several things come to one's mind, namely, the mariner's compass, gunpowder, the art of printing, pottery, paper, ink, and silk.
>
> The art of printing was invented in China in the sixth century A. D., 900 years before it was known in Europe. . . During the Sung Dynasty (960 to 1127, A. D.) a blacksmith, Pe Ching, introduced the movable types by sung clay to engrave the character and hardened it at the fire before arranging it on an iron frame. The whole process was very difficult, but it was easy to print a large number of books that way, especially the histories of the various dynasties which were in vogue at that time.
>
> Little known to the general public are China's contributions in the field of plants. In the ancient world China contributed to the gardens and orchards of other nations with apricots, plums and peaches . . . Tea was discovered by the British on the first English ship reaching Amoy. . . One or more specimens of the following flowers have come from China also — hydrangea, primrose, narcissus, lily, poppy, magnolia and wisteria. Most people like to drink orange juice or eat oranges for dessert, but how many of them realize that the fruit originally came from China. . .

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CATHOLIC INTERNATIONAL NEWS

Austrian Seminarians Work in Factories

Vienna, 12/6 (CIP)—Every seminarian in the Austrian Diocese of Innsbruch-Feldkirch must spend at least two months of his summer vacation working in a factory, Bishop Paul Rusch has ordered. Only war veterans are exempt. The work may be done in one two-month period or in two one-month periods. This new rule makes sure that in the future all priests of the diocese will have some first hand experience with the problems of manual labor. In the past, several Bishops in Austria and other countries have recommended to their seminarians such work in their vacations. It seems, however, that Innsbruck has been the first diocese to replace a mere recommendation by a definite rule.

The statement, as issued by the Chancery, reads as follows: "It is hereby made a rule that all students of theology in this diocese must spend at least two months in industrial labor while they are seminarians. Only war veterans are exempt from this rule. All others will be obliged to spend two months during their summer vacations as laborers in some industrial plant. This must be done individually or in groups of two. There shall be no larger groups of seminarians in any one plant. It is permissable to divide the two-month period between two years, so that it will be necessary to spend only four weeks at a time in industrial labor. Such a division into two periods is recommended because in many cases it will constitute a less serious burden on the seminarian's health."

Lisbon Cardinal and "Living" Religion

Lisbon, 12/4, (CIP)—"A certain kind of routine Catholicism which is burdened with human prejudices of blood, class, and politics, and unable to cast off its shell of obsolete, petrified, and dead forms" was denounced by Manuel Cardinal Gonclaves Cerejeira, Patriarch of Lisbon, November 18, in an address to the clergy of his Patriarchal Diocese. In explaining his idea, the Cardinal stated: "I mean in particular that bourgeois Catholicism which takes social injustices for granted and adjusts itself to the scandal that there is misery on the one side and egotistic wealth on the other and to the fact that legitimate aspirations towards emancipation and cultural and social improvement are being oppressed. I mean the kind of Catholicism that one might call pharisaic and purely formal, without the spirt of Christ, which is a spirit of absolute loyalty to God and of generous devotion to our fellow men."

"Do we fully understand the tragedy of the new times in which we live?" the Cardinal asked. "Pius XI spoke of 'the scandal of the 19th century; the apostasy of the world of labor.' Are we, in the 20th century, going to witness another scandal: the apostasy of the rural population? . . . Never in the history of mankind has there been a similar situation: a worldwide attempt to deny any idea of God. We witness a universal assault of militant atheism which foolishily claims to be able to create a new man and a new society, without God, yet both free and happy. We know from experience what happens when efforts are made to substitute man for God: Human society becomes a machine hard and cold as steel, and man becomes a slave."

While the Church must oppose pagan principles in public and private life and preach the doctrine of social justice, it must not let itself become involved in partisan politics, the Cardinal Patriarch declared. He referred to "the error of those who believe that the priest, since he must try to win men, should launch himself into the struggle of temporal rivalries and fights, however legitimate and even Christian they may seem to be. Some people would like to see us in the ranks of the defenders of the Authoriatarian State while others accuse us of not marching in the vanguard of efforts for Christian Democracy. Both forget that the mission of the piest consists essentially in preaching religious truths and in giving Christ to the souls of men." While all citizens have "the right and even the conscientious duty" of working for "progress, liberty, and peace among the nations," these efforts "must not be identified with the supernatural and transcendental mission of the Church."

Archbishop Tours Sea Lanes

Bombay, 12/3, (CIP)—The Archbishop of Bombay, India, is traveling the sea lanes as "supercargo," or chaplain, aboard old tankers, freighters, and passenger liners in a unique mission to increase religious facilities for Catholic seafarers. His mission is in conjuction with the work of the Apostleship of the Sea. Thus far, Archbishop Roberts has visited the Persian Gulf oil ports. He expects to continue his voyages until he has been able to contact priests and laymen in most of the world's busiest ports of call. His mission includes a religious campaign both afloat and ashore. While "on the beach," he hopes to help establish new Service Centers under the supervision of the Apostleship of the Sea International Headquarters in Glasgow.

Catholic and Protestant Labor Unions Make Progress in Netherlands

The Hague, 12/2 (CIP)—Although the Socialist-dominated NVV labor unions are the largest labor organization in the Netherlands, they are far out-numbered by the combined strength of the Catholic KAB and the Protestant CNV union, latest figures reveal. The Socialist unions number at present 352,384 members while the Catholic unions have 262, 823 and the Protestant unions 141,436. Both the Catholic and Protestant labor unions in the Netherlands are affiliated with the International Federation of Christian Trade Unions, with headquarters at Utrecht.

The Dutch Catholic Labor Union Federation (KAB) consists of 24 vocational groups differing greatly in membership and importance. The largest ones are the Catholic Building Trades Unions with 40,166 members and the Catholic Metal Workers Federation with 33,512 members. The two smallest unions are the Catholic Diamond Workers Union with 17 members and the Catholic Musicians' and Artists' Union with 140 members. KAB unions increased their membership in the first six months of 1948 by 11,400, or 4.4 per cent.

Pope's Christmas Message

Pope Pius XII will broadcast to the world December 24, at 11:00 A.M., Central European Time (5:00 A. M. Eastern Standard Time) over short wave. Later in the day, translations of the Holy Father's Christmas Address will be read in a large number of languages.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Stage & Screen

Anne of the Thousand Days

IF THERE is small sense and less sensibility in Maxwell Anderson's latest chronicle, there is a fine amount of show. Wonderful trappings designed by Motley are flaunted about the stage and there are delicious musical intervals composed by Lehman Engel and sweetly sung by the most retiring trio of boys I have seen, outside of a serious choir. And indeed, let no one minimize an actor's job in handling yards of perishable velvet, chains of pinchbeck, a variety of cushioned hats (with plumes), or any number of farthingales and slashed sleeves. The process demands nimbleness of wit, as well as comportment, and I should say the players here, under H. C. Potter's picture-frame direction, demonstrate more physical ingenuity than ever Mr. Anderson does of the intellectual kind. Mr. Anderson's interest at the moment concerns Anne Boleyn and her King, and I rather imagine the author felt he was contriving a play of character. What the business gives us first is a spotlit stage: Anne in one corner, in the Tower, awaiting the headsman; Henry in another corner, sealing the death warrant; and both of them soliloquizing for all they are worth. From thence we travel backwards in time through the ill-fated courtship, marriage and preceding divorce, with a few minor Woolsey scenes included, although no political ones; so that most of the stuff of the piece is done into speeches of emotional verbiage only. In this manner we learn that Mr. Anderson's Anne was no innocent, no pawn; that she was selfish, wilful and ruthless; and that she and she alone was responsible for the deaths of More, Fisher and the rest. In view of this conception, it is a little difficult to summon an appropriate amount of sympathy for this heroine when she is roaming through another of Mr. Anderson's wrung reiterations announcing—"And so, I Am to die!"

In the person of Joyce Redman, I think the character fares very well in the earlier, more rambunctious portions. Miss Redman is an intriguing actress (she has a startling lisp), and, in common with all the rest, no amount of drapery fazes her. She moves lightly and looks enhancing. But she bogs down as the script does. She has honestly no blood-and-bone, and certainly no logic, to support her. Rex Harrison as Henry comes off somewhat better since he is more consistently written. Playing a King who is built a little beyond immediate passions, plus musicianship, he carries his ermine magnificently and actually looks as though the beard were his own. I should like to see him in a more challenging job. Other stalwarts—Percy Waram, Harry Irvine, especially Robert Duke—contribute sterling service in a silly cause.

It is, thankfully, no part of a reviewer's job to be rewriting the playwright's piece for him, particularly when the piece should not have been written in the first place. However, I cannot resist a statistical juggle with Mr. Anderson's title. "Anne Of The Hundred Matinées" would be my suggestion for the marguee of the Shubert at present. As all readers of this column will understand, it is necessary to be critical as well as prophetic. (*at the Shubert*).

The Medium

AS FAR as I could judge, there is no diminishment of attendance or applause in this revisit of the Menotti Opera at the City Center. The cast is the original, the Horace Armistead set is still the highpoint in American design, and the piece itself has lost none of its sinister whimsicality. All in all, it's a small classic in the making and I think you should catch this first interpretation of it, if you possibly can. (*at the City Center*).

KAPPO PHELAN

Go Twice

Monsieur Vincent

PERHAPS the most outstanding thing tbout this extraordinary French film is that it succeeds in making us understand that its hero is a saint as well as a man. Credit for this should go to Jean Bernard-Luc and Jean Anouilh for their good script, to Director Maurice Gloche for his appreciation of his subject and understanding of Vincent de Paul's importance in breaking down seventeenth-century prejudices, and to Pierre Fresnay whose inspired performance ranks with the best that movies have to offer. However, everyone who contributes to a good film deserves some of the credit; and in this case the list is long: the well-directed supporting cast, the many

Gala American Premiere—Monday Dec. 20

"The finest motion picture I have ever seen! . . . Beautifully re-creates the life of St. Vincent de Paul, a man who carried goodness like a benison, without ever ceasing to be human . . . It presents religion in its true sense, as faith disciplined by free will."

—C. A. LEJEUNE
Distinguished Critic of the London Observer

MONSIEUR VINCENT

The Life Story Of
ST. VINCENT DE PAUL

Starring
PIERRE FRESNAY
WINNER OF THREE INTERNATIONAL AWARDS
PARIS — BRUSSELS — VENICE

•

DIALOGUE IN FRENCH
COMPLETE ENGLISH TITLES
A Lopert Films Release

AT BOTH THEATRES

AVENUE PLAYHOUSE 6th Ave. & 47th St. PL. 7-4295

55th ST. PLAYHOUSE Nr. 7th Ave. CO. 5-9438

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

technicians, the musicians, and it should actually include the 100,000 French people who financed the picture by popular subscription. All who contributed in any way to "Monsieur Vincent" have a right to be proud of their effort.

The story follows the career of this humble priest from 1617, when he arrived in a plague-ridden French town and taught its people that the diseased and poor cannot be deserted, through the years during which he fought for the downtrodden and rejected and fought against poverty, disease and prejudice, right up to his death in 1660. But his fight did not stop with his death, and you realize as you watch this moving film why the work of this man, this great organizer, this unswerving believer in charity continues to this day.

Obviously Pierre Fresnay, who has shown before that he is a good actor, understands and loves Vincent very much; his portrayal glows with warmth, with feeling for his fellow-men. Each moviegoer will have his own favorite episode in this story of a social reformer who, ahead of his time, believed that we needed the poor as much as they need us and before we try to save their souls, we must give them a life they can be conscious of. Although I was greatly moved by the entire film, I found most effective the scene in which Vincent tries to persuade the well-fed, handsomely dressed Ladies of Charity to care for an illegitimate baby. He fails then (and the film does not condemn these rich women of the seventeenth century) but he plants the seeds of a movement that was later to grow to greatness. Perhaps your favorite scene will be the one in which Vincent, as the chaplain of the Royal Galleys, suffers to see men being used as beasts and takes the place of one of the rowers; or the episodes in which this priest, who was courted by the wealthy in high places, realizes that he must live with the poor to know them, and then going down into the depths of the slums, learns what real poverty and destitution are. For those who don't speak French, this movie has Herman G. Weinberg's well-written English subtitles; but "Monsieur Vincent" speaks a universal language, a language that has been well spoken before, but bears repeating again and again. The cinematic medium should be happy to use its resources so effectively to visualize the themes of Christian faith, hope and charity, not merely as frozen symbols, but in the living creed of Saint Vincent de Paul.

Enchantment

WE ARE fortunate in having also in this same week a Hollywood movie that holds its own with the best. "Enchantment," which has been given a first-rate production by Samuel Goldwyn, is actually a very daring film, daring because it is based on a novel that required the most skilful handling in its transcription to the screen, and daring because its unusual theme presupposes that its audience has intelligence to follow its enchanting story. Rumer Godden's fine novel, *Take Three Tenses* (which was also called *A Fugue in Time*) stresses the idea that time is eternal, that the present is also past and future, that there is no such thing as an empty room because every room echoes with what was said there before and what will be said. Miss Godden wrote her story without any break between the three tenses which run simultaneously as several generations of the Dane family live and die and give birth and suffer and talk and laugh at the house at 99 Wiltshire Place in London.

It would be unfair of me to reveal the plot or the main skein that holds the film's many characters together, but it must be said at once that John Patrick has written a magnificent script. He dropped several of the characters from the Godden book; he changed some of the circumstances; but he caught the essential theme and stated in it in a speech said by elderly Rollo Dane to his great-niece: "Don't stop to bargain for happiness—for in one wasted moment a door will close, a train will leave, a boat will sail. A man will die."

Irving Reis has directed this script into a film that moves in beautiful cinematic terms from beginning to end; and Gregg Toland's lovely photography has captured the spirit of the story in a manner that fits it perfectly. Mr. Goldwyn, having got the best technicians to visualize the difficult themes, wisely assembled an outstanding cast to bring Miss Godden's characters to life. David Niven portrays the elderly Rollo who welcomes his great-niece (Evelyn Keyes) during the war and then persuades her not to turn down the man she loves (Farley Granger), because too well Rollo remembers the girl (Teresa Wright) he loved many years ago but did not marry because of the interference of his selfish sister (Jayne Meadows).

It is wrong for me to use the overused word charming in describing this film, but the picture does charm you into a mellow mood—not only because of its story which is simple enough, but also for its good acting (of the principals as well as supporting cast led by a darling new youngster: Gigi Perreau) and the deftly handled camera that moves from present to past to present without really using the old flashback device at all. "Enchantment" casts a spell that will hold you long after its story and characters are forgotten. PHILIP T. HARTUNG.

Books

The Man Who Invented Sin; Other Stories. Sean O'Faolain. Devin-Adair. $2.75.

IF SEAN O'FAOLAIN ever kissed the Blarney stone, no one will be able to prove it from the fifteen short stories appearing here. A man who writes few unnecessary words, O'Faolain also foregoes the folklore and leprechauns in favor of the Irish people; and after reading his stories, you have no doubt whatever that you have met some very real Irish people indeed.

In these stories, he places a representative group of them on view: priests, students, bachelors, lonely girls, peasants, young married couples, nuns, a nurse, children, the insane. The man who invented sin is a priest who "invented" it by finding sin where there wasn't any: coming upon a party or two, the priest casts a cold eye on some apparent evidence of high times, and letting his suspicions run away with him, he works up quite a lather

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

over nothing much at all. Which is O'Faolain himself taking a dim view of the puritans who would inhibit the Irish spirit.

But it is neither priests nor puritans who set the tone of these stories. There runs through them all a melancholy, a kind of inset and intuitive rhythm marking out the loneliness of human living. O'Faolain manages to transmit this feeling without once falling into sentimentality: the power of tightly controlled tragedy animates this art, a power that frequently even passes through humor like a subdued undertone.

When Joan, the girl of the story "A Letter," writes to her friend: "I must tell you something. I have an overwhelming desire to lose myself in some grand passion," Sean O'Faolain is talking about something more inclusive than amorous passion only. He lets us know for sure that Joan, too, is a girl for whom "a pity beyond all telling is hid in the heart of love."

EDWARD F. MEAGHER.

The Limits of Art. Poetry and Prose Chosen by Ancient and Modern Critics. Huntington Cairns. Pantheon. $6.50.

ANOTHER anthology, but a superb one. Huntington Cairns from the National Gallery of Art is also a connoisseur of literature and has reprinted many superlative pieces of writing both in verse and in prose, some hitherto little known on this side of the Atlantic.

The anthology is based on a new idea. It presents selections that have been held by competent critics to touch, in one way or the other, the limits of art. The work gives only the extracts that have been specified by the critics, sometimes only one verse or even no more than one sentence or one phrase. Nevertheless the high standards of this book are to Mr. Cairns' credit and not to the critics'. There are many mediocre works praised highly by famous contemporary critics. The decision to include works praised by critics was, of course, the editor's.

Every piece of poetry reprinted is followed by the appreciation of a famous critic, mostly only in one sentence, some times in a longer paragraph. The selections from "Also sprach Zarathustra," however, are ineptly followed by Nietzsche's self-appreciation in his own last work, *Ecce Homo,* the boasting and bragging of an author who has become insane.

Despite its rich variety, this is not an anthology of world literature. The Oriental literature is completely ignored with the exception of Omar Khayyam's *Rubaiyat* in the translation of Fitzgerald. It is evidently treated like a genuine work of English literature, as it is reproduced only in English, while the other extracts from non-English literature are quoted in their native language as well as in excellent English translations.

Also the rich literature of the Slavonic language is missing completely. Thus this book is rather an anthology of Occidental literature.

Mr. Cairns offers 270 pages of excellent selections from the ancient literature from Homer to Saint Augustine. While other Latin poets are abundantly represented, for some strange reason the most artistic among Roman poets, P. Ovidius Naso, has been overlooked.

The selections from medieval times are rather scanty (less than 100 pages). It is nice to find in such an an-

Church candles of every variety...

MACK-MILLER

candles of character

Day after day, year after year...
for half a century, our candle craftsmen
have produced ecclesiastical candles for every church use
and occasion. Today, as in all the yesterdays,
quality is our first consideration.

MACK-MILLER CANDLE CO., INC.

Syracuse 1, New York

New York • Chicago • Boston
In Canada: Niagara Falls, Ontario

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

thology the beautiful hymn for Corpus Christi, "Pange, lingua, gloriosi corporis mysterium," attributed to Saint Thomas Aquinas and Thomas of Celano's "Dies irae, dies illa." But did the critics of liturgical poetry not also praise the Aquinate's "Adoro te devote, latens deitas" and Jacopone da Todi's "Stabat mater dolorosa?" And why are the great mystics and mystical poets completely omitted? There is a very lengthy selection from the *Nibelungenlied,* but none from Wolfram von Eschenbach's *Percival,* a work enthusiastically praised by critics.

The modern literature from Dante to Valéry and Joyce is abundantly represented on more than 1,000 pages of the voluminous anthology.

The selections from the English and French literature are all on a very high level, while the German literature is the stepchild of this anthology. Mr. Cairns himself seems to be well aware of this fact, but he excuses it by the assertion that in Germany "the taught tradition of the university seminars forbids the use of superlatives." But he fails to bring into focus the criticism of poets and critical writers outside the seminars, on whose writings most of his English selections are based. There are in German literature enthusiastic appraisals of poets of the 18th and 19th centuries, like Klopstock, Claudius, Brentano and Eichendorff, whose sublime poetry might have enriched the volume much more than the two weak poems by Uhland and Platen, based on the conventional appraisal by uninspired Professor Norman Macleod. The modern German literature is non-existent in this anthology. Does Mr. Cairns ignore that at least four lyrical poets of the last generation have won highest appreciation by noted German writers: Stefan George, Rainer Maria Rilke, Alfred Mombert and Hugo von Hofmannsthal? They belong in this anthology in the same right as their noted English and French contemporaries.

Despite these, and some other regrettable omissions, *The Limits of Art* is an anthology of the highest standards, in fact, the relatively best we know.

The publisher cooperated in making it a wonderful book by choosing thin but durable paper, a beautiful printing-type and a very solid binding.

MAX FISCHER.

A Short History of Chinese Philosophy. Fung Yu-Lan. Edited by Derk Bodde. Macmillan. $5.

WE SHOULD be grateful to Fung Yu-Lan, at present teaching at the University of Pennsylvania, and to his editor, Dr. Bodde, Associate Professor of Chinese at the same university, for offering the layman the opportunity to glean a fairly comprehensive view of a philosophy which, in the previous absence of an adequate outline, has sorely baffled him, even as has Chinese religion. The three names which occur to the Westerner when he thinks of China are Confucius, Lao Tzu and Mencius, and one thinks of them as sages, teachers, philosophers, rather than as mentors of religion. And, indeed, Fung Yu-Lan confirms this impression. As a matter of fact, the Chinese have no religion to speak of except such religion, if it can be called that, that arises out of their philosophy. If Merezhkovsky could apply as he did the word "paltry" to the pagan religion of Greece, it is certain that the word might with equal fitness be applied to the Chinese religion, except that, in fact, there is no such thing as a Chinese religion.

Yes, there is Chinese philosophy, which performs the function of dictating the Chinese way of life, which is ethical rather than religious. Thus, one of the fundamental ideas of Mencius's philosophy is that "the nature of man is originally good," and it is one of the things taught to children. As for Confucianism, the author assures us in spite of Western ideas to the contrary, it "is no more a religion than, say, Platonism or Aristotelianism." In the *Four Books* of Confucius "there is no story of creation, and no mention of heaven or hell." As to Taoism, we are told, there is a distinction between Taoism as a philosophy and the Taoist religion. Moreover, "their teachings are not only different; they are even contradictory." As a philosophy, Taoism teaches the doctrine of following nature; as a religion, it teaches the doctrine of working *against* nature. In the latter instance, the main teaching is the principle and technique of how to avoid death. Indeed, the Taoist religion "has the spirit of science, which is the conquering of nature," and the reader interested in the history of Chinese science is advised to read the writings of the religious Taoists.

In the case of Buddhism, we again have the distinction between Buddhism as a philosophy and Buddhism as a religion; and the educated Chinese definitely prefers the philosophy to the religion. "The Chinese people," the author tells us, "take even their religion philosophically." He explains that it is precisely because the Chinese people have been so preoccupied with philosophy that they have been so little concerned with religion. On the other hand, the function of Chinese philosophy from way back has not been the increase of positive knowledge, but "the elevation of the mind—a reaching out for what is beyond the present actual world, and for values that are higher than the moral ones."

It is the author's opinion that the higher values acquired through philosophy are higher than those acquired through religion, "because they are not mixed with imagination and superstition," and it is his belief that in the world of the future man will have philosophy in the place of religion. He modifies the statement, however, with the observation that this "is consistent with Chinese tradition," and with the somewhat paradoxical statement that when a man is philosophical, a Chinaman, it may be assumed, "he has the very best of the blessing of religion." Perhaps this will account for the fact that the Chinese are very receptive to Christianity when it is offered them. JOHN COURNOS.

The Fall of Mussolini: His Own Story. Benito Mussolini. Farrar, Straus. $3.00.

THE Italian dictator's own story was written by him in 1943-44 and covers the war from the Allied landings in North Africa up to the time Mussolini was made ruler of northern Italy by the Germans, after having been "rescued" from Badoglio's forces. This version, naturally, is exactly what it is—a whining apology of a megalomaniac who was on the way out of the limelight of world events.

Although this is a fascinating narrative, Ascoli's preface is really more valuable than Mussolini's apology; it is a balanced and penetrating analysis of an adventurer (as Ascoli points out) who had some intuition and military foresight, but who had been the "prisoner of his self-conceit and of the adulation he had imposed on his lieutenant," and whose "great adventure in per-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sonal and national irresponsibility" had to end in "the ultimate punishment" which it received.

JOSEPH S. ROUCEK.

World Book Encylopedia; edited by J. Morris Jones. Quarrie Corporation. 19 *volumes.* $102.

Brittanica Jr.: The Boys and Girls Encyclopedia. Supervised by the editors of the Encyclopedia Brittanica. 15 *volumes.* $99.00.

Book of Knowledge Annual. The Grolier Society. $7.50.

A SUMMER spent in Chicago dredged up many memories; and confronted me with some odd facts. . . . Chicago, I learned, is the encyclopedia center of the USA. Within the last few years upwards of a hundred such subscription sets of books have come off Chicago printing presses and it seemed to me that everywhere I turned I kept running into men and women, young and old who collated, edited, researched for the latest facts, always under academic chiefs. Armies of what used to be called book agents in my youth ran out over the country with the product. I met the researchers at literary teas, in the Crerar and the University Library, and two of them, even, at a picnic in the Dunes.

The more we talked about encyclopedias and dictionaries, the more I kept remembering the year I spent as a young girl with the Emerson family. Professor Emerson was a Greek scholar and an antiquarian, and Mrs. Emerson, a musician, was engaged in writing a musical biographical dictionary, and the four boys and girls in the family were of a superb tribe of questioners. I forget entirely what we used to have for food, but oh, the whole business of argument at meals! It was, I soon learned, provident to arrive at one's seat with a dictionary to sit upon, for the roots of words, and the dates of inventions, and the niceties of just what went on in Byzantium, or who really did sign the Declaration of Independence made for elegant savory dispute.

Nobody worried in those days about the corruption and distraction in comic strips. Happy Hooligan and the Katzenjammer Kids came regularly in the Sunday papers, but the whole Emerson household was born to the serious book and its beguilements and uses; and reference books were always warm from handling though both parents were walking encyclopedias, with impeccable memories, it was considered rude to ask questions until one had dug out what answers the books could give. There were no such things as special encyclopedias for school children then. We had to take the 10th and 11th editions of the Brittanica straight, and there were no such colored pictures, blueprints and up-to-the-minute supplements arriving to keep us abreast of the headlines that started the table talk; tutored us in our home work; lured us into the adventures of cross references and disputatious facts.

In Chicago I soon learned that only a few of the sets of books with All-the-Answers were really good; but I also learned that training in the use of reference books is a key feature in the American educational process, in schools or homes. Many a quiz kid has been brought up in a home without a frigidaire, but seldom without access to an encyclopedia. And I learned too that a committee of fifteen public school and children's librarians, "fearless, unpaid for their work, and incorruptible" are constantly examining all encyclopedias and dictionaries and making report in The Subscription Books Bulletin, published quarterly by the American Library Association (50

The Most Reverend Francis Patrick Kenrick

Third Bishop of Philadelphia

by HUGH J. NOLAN
Archdiocese of Philadelphia

Foreword by
HIS EMINENCE, D. CARDINAL DOUGHERTY

"You, Father Nolan, can look forward to solid praise of this work as a real contribution to scholarship."—Rev. John Tracy Ellis, Professor of American Church History at the Catholic University of America.

"I have read your chapter on 'Bishop Kenrick and the Native American Riots of 1844' with the utmost interest. You have in my humble opinion, produced by far the best study of that unpleasant episode in print. . . . I am particularly delighted that someone of such competence is carrying on the work of Monsignor Guilday."—Ray A. Billington, Professor of American History at Northwestern University.

AN IDEAL CHRISTMAS GIFT
502 pages $5.00

American Catholic Historical Society
715 Spruce Street **Philadelphia 6, Pa.**

IMMACULATA JUNIOR COLLEGE
Washington, D. C.

An accredited Catholic Institution for Women. Sisters of Providence of St. Mary-of-the-Woods. Resident and Day Students. 2 year transfer course in Liberal Arts. Terminal courses in Home Crafts, Secretarial Science, General, Fine Arts.

SEMINARY—Four Year College Preparatory.
Dunblane Hall—Grades 1 to 8. Address: The Secretary.

Next Week in THE COMMONWEAL

The Germans Reply
Dorothy Thompson

The ACTU and Its Critics
George A. Kelly

The Book of Ruth
Jessica Powers

The Labor Movement
John C. Cort

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

East Huron Street, Chicago). Book buyers who have the Consumer's Union habit and want their money's worth, and vaccination against gaudy salesmanship, might well consult that Bulletin before they try to choose between the three or four that lead all the others, and that run each other neck and neck, from season to season, offering revised text, and increasingly attractive illustrations.

It is sheer evasion, that in so short a consideration of the sets mentioned above I choose to refer prospective buyers to the experts; and to report rather on the queues in public libraries once the children have caught on that for every question there may be some sort of answer, some stockpile of needed information, in the shelves of red books, alphabetically arranged. I have talked with librarians, some critical and some not, about the very special features of the different sets. Miss C counts on me to share her irritation at the word lists Quarrie has gotten out, which arbitrarily indicate limited vocabularies, for different age groups. Too much control and didacticism in this, she says. Do I not believe that children have a right to the mysterious sound of words, and to read over their heads, and wouldn't that help lift *all* children's heads? Children like to wander and jaywalk on literary mountains, not be driven down cultural traffic lanes, she hints. Miss L's enthusiasm for the color reproductions of work by American artists in the latest edition of Brittanica Junior is equaled by my own as I bend over the plate of Angelo di Benedetto's mural in the post office at Port au Prince and turn to the seventeen page article on history with its four-color calendar of Time itself and the rise and fall of empires. Turning the page there is a compact page and a quarter about Adolf Hitler and World War II. One can but admire the writer who has made an outline of 1933-1948 and all that, in so little space, an acceptable peg to hang further news and views upon.

With so many subsidies being given for this and that by Foundations and Governments, with so much struggle for teacher's living wages, with so much concern for the way so many children become passive victims of All-the-Answers, with so much talk about the need for some general common knowledge of the past, and less time-lag by the mass of the people about the elaborate technical apparatus of our modern world, why has no subsidy been given to supply all our schools everywhere with dictionaries and encyclopedias for young and old? Indeed, why has it not occurred to some enterprising backer of the GI Bill of Rights educational allowances to give each returning GI a set of these books, for the furnishing of his home; and if he (or she) is one of the millions whom the Army found stalled in book reading at just the point where school days ended, then even so, why not a handout for the coming generation to each GI young father? Nonsensical as this may seem, opening the flood gates to demands beyond the wildest fears of Mr. Tabor, who will disagree that if there is a machine for getting an education on one's own, like a set of Encyclopedias, we ought not to bestir ourselves and see that no child goes without such tools?

ERNESTINE EVANS.

The Hearth and Eagle. Anya Seton. Houghton. $3.50.

THE scene is Marblehead, Massachusetts, the characters are chiefly the Honeywoods, and the time is 1630 to 1916. The publishers call this Anya Seton's "most ambitious novel to date." Despite its pleasurable aspects, it requires considerable ambition from the reader.

In 1630, Mark and Phebe Honeywood came to New England with Governor Winthrop's colony, and after a bitter winter in Salem, settled in Marblehead, where Mark had built a sturdy house. They lived from fishing until Mark was accidentally paralyzed, and then Phebe became the mainstay of the family by opening an inn which she called the Hearth and Eagle. Except for a brief period, the house remained an inn throughout the more than two centuries with which the book is concerned.

With the exception of the chapter devoted to the first Honeywoods—by far the most rewarding portion of the entire novel—Miss Seton concerns herself with scholarly, poetry-writing Roger Honeywood, and his tempestuous, discontented daughter Hesper, who, we are told on the jacket, is the author's most memorable heroine. In Hesper's lifetime, Marblehead passes from fishing village to factory town (shoes) and then, when the wealth of the factories wanes, returns to the sea when rich summer residents come with their yachts. The Hearth and Eagle, however, does not change. Hesper's mother keeps a taproom, and later, Hesper herself maintains an inn. Its rich past refuses to be altered by progress, it sturdily weathers sea and fire and humanity.

In a letter written about Phebe Honeywood are the words, "A most sturdy courage to surmount any disaster," and this is the basis of the novel. Life does not stop, Miss Seton tells us emphatically and repetitively, with deaths, broken romances, and personal failures.

As an historical novel not burdened with famed persons, *The Hearth and Eagle* is enjoyable, up to a certain point. Then it falls into a rather dispirited chronicle of children, grandchildren, and their romances and troubles. This tedious and overdrawn ending—a suitable end would have been much earlier in the history of Hesper Honeywood—spoils the earlier portion of the novel.

ELIZABETH ANN COOPER.

Yosemite and the Sierra Nevada. Photographs by Ansel Adams. Edited by Charlotte E. Mauk. Houghton. $6.

A HANDSOME book in two parts: the first, John Muir's prose description of the Yosemite, Sierra Nevada country, the second, just about everything you could ask for in the way of black-and-white photographic art-expression of the mountains, streams, valleys, falls, trees and terrain of this region.

CONTRIBUTORS

Alastair W. R. MILLER is a poet who lives in Santa Barbara, California.

Walter J. MARX has recently been appointed chief of the State Department's Interim Office for German Affairs, performing consular services for German Nationals in the United States.

Murray G. BALLANTYNE, editor of Campion Press Limited of Montreal, Canada, publishers of *The Ensign*, a weekly newspaper of general interest which has supplanted a number of Canadian diocesan papers, is also a member of the Canadian Institute of International Affairs.

Max FISCHER is a former foreign correspondent who writes for the foreign language press in New York City.

John COURNOS, critic and essayist, is an editor of short story anthologies.

Joseph S. ROUCEK teaches at Hofstra College, Hempstead, N. Y.

Ernestine EVANS, a regular reviewer for the *Herald Tribune Book Review*, works in the field of children's literature in New York City.

Elizabeth Ann COOPER is a graduate student at Fordham University.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Educational Directory

PREP SCHOOLS—RHODE ISLAND

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island. 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address Secretary.

NEW JERSEY

DELBARTON SCHOOL

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

OHIO

GILMOUR ACADEMY

Gates Mills (Cleveland), Ohio. A Resident Preparatory School for Boys. Conducted by The Brothers of Holy Cross, Notre Dame, Ind. Situated in the picturesque Chagrin Valley in suburban Cleveland, enjoying the facilities afforded by the city's libraries, galleries and museums. Distinctive rural-home atmosphere. 133 acre campus. Educational, cultural, and physical training programs. Fully accredited four year college preparatory course offered. Classes limited to 15 students. Brother Theophane Schmitt, C.S.C., Headmaster.

COLLEGE—MEN—RHODE ISLAND

PROVIDENCE COLLEGE

A Liberal Arts College

for Men.

Conducted by

The Dominican Fathers.

Providence, R. I.

COLLEGES—WOMEN—NEW YORK

COLLEGE OF MT. ST. VINCENT

Mount St. Vincent-on-Hudson, New York 63, N. Y. Conducted by the Sisters of Charity. Offers A.B. and B.S. Degrees, Liberal Arts, Nursing, Commerce Education, Pedagogy. Accredited by the Association of American Universities. Campus bordering Hudson River. One-half hour from Grand Central, New York City. Write for Bulletin L.

PENNSYLVANIA

ROSEMONT COLLEGE

Rosemont, Pa. A Catholic College for Women conducted by the Religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. Situated on the Main Line of the Pennsylvania Railroad. Eleven miles from Philadelphia. Address the Registrar for information. Telephone Bryn Mawr 4514.

COLLEGE MISERICORDIA

Dallas, Pennsylvania. A Residential and Day College for Higher Education of Women, conducted by the Sisters of Mercy of the Union—incorporated under the laws of the State of Pennsylvania, empowered to confer Degrees — A.B., B.S. in Science, B.S. in General Home Economics, B. Mus., B.S. in Secretarial Science, and Teacher-Training. Fully accredited. Address the Dean or Registrar.

MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles St., Baltimore, Maryland. An Accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional Advantages. For information address the Registrar.

ILLINOIS

ROSARY COLLEGE

River Forest, Illinois. Conducted by the Dominican Sisters of Sinsinawa, Wisconsin. Approved by the Association of American Universities. Liberal Arts, Home Economics, Library Science. Library School accredited by American Library Association. Foreign Study Branch for Junior Year Abroad at Fribourg, Switzerland.

MINNESOTA

COLLEGE OF SAINT TERESA

Winona, Minnesota. For the Higher Education of Catholic Women. Holds membership in the North Central Association of Colleges. Accredited by the Association of American Universities. Registered for Teacher's License by New York Board of Regents. Degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Nursing. A standardized Conservatory of Music is maintained in connection with the college. Picturesquely located on the upper Mississippi. One hundred acre campus. Served by the "Zephyr," "Hiawatha," "The 400."

Classified

★ Rate for your message, 10c a word. 75c a line for displayed copy. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

BOOKS

★ Books: Used, Old, Rare.
For Librarians, Collectors, Readers.
Huge Stock. Reasonably Priced.
Catalogs Free. Browsers Invited.
Want Lists Solicited. Libraries Purchased.
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York 11, N. Y.

HOTEL

★ COPLEY PLAZA HOTEL
Maurice T. Lawler, *General Manager*
Boston 16, Mass.
2 minutes from Back Bay R. R. Station

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts. *Catalogs.*
IRISH INDUSTRIES DEPOT, Inc.
876 Lexington Ave. (near 65th), New York

RESEARCH

★ RESEARCH SERVICE FOR WRITERS speakers, scholars, business men; surveys, memoranda, single questions, bibliography, etc.
LIBRARY REFERENCE SERVICE
Box 1641, Washington 13, D. C.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

1948 Printing! (Not Revised)

The CATHOLIC ENCYCLOPEDIA DICTIONARY

A compendium of the 15 volumes of the Encyclopedia in one volume. Compiled and edited under the direction of the editors of The Catholic Encyclopedia.

1. Every subject in Religion, Scripture, Doctrine, Morals, Worship.
2. The Church in every country, dioceses, centers, missions; the hierarchy, clergy, religious orders; Church societies; lay organizations, sects, the various Churches, false religions.
3. Historical events and persons, saints, popes, prelates, priests, celebrated men and women.
4. Popular explanation of subjects in philosophy, psychology, education, ethics, sociology and political science, with which religion is concerned.
5. Arts which have served and derived inspiration from religion: painting, architecture, sculpture, music, literature; artists and authors.
6. The relation of science with religion through notable Catholics and other Christians prominent as scientists.

VALUED BY THOSE OF Every Denomination

From a Public Library:
"Already our public has made very much use of your grand book. It has helped some to understand better the Catholic religion and also the Protestant."

1104 pages
7¼ x 10¼ inches
1¾ inches thick

$6.25 postpaid

Department CE
THE COMMONWEAL
386 Fourth Ave., New York 16, N. Y.

Please send me a copy of The Catholic Encyclopedia Dictionary for which I enclose $6.25 (postpaid—N. Y. City residents add 12c sales tax) □.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED